

VAST PROGRAM FOR EDUCATION IN N.W.T.

Schools and Hostels to be Erected by the Government Emphasis on Vocational Training

Ottawa, March 28 — The Honorable Jean Lesage, Minister of Northern Affairs and National Resources, has announced today that the Canadian Government had given approval to an extensive program for the construction of schools and hostels in the N.W.T.

This is part of a Northern development program involving the expenditure of millions of dollars to improve educational facilities in order to prepare the Indians and the Eskimos for changing conditions in the far North.

Mr. Lesage declared that due to a continuous increase in the population, and the lowering of fur prices in the past years, the Indians and Eskimos could no longer rely entirely on hunting and trapping; the creation of new jobs, and the finding of other sources of income increase the urgent need for developing educational facilities.

It is practically impossible to educate the Indian and Eskimo children who are scattered all over a huge area, unless residential schools are established. Already there are three residential schools owned by the Catholic Church: one at Resolution, one at Providence and one at Aklavik; the Church of England owns a residential school at Aklavik.

Larger hostels, with all modern facilities will be erected by the Government; their administration will be confided to both Catholic and Anglican Churches, since the Indians and the Eskimos of the Territories belong either to one or the other of these religions.

The schools will be directed by the Government but where a school is all Roman Catholic the teachers will be of that Church and, if Anglican, then the teachers will be Anglican.

The program of schools construction will spread over 6 years, with the main emphasis on the Mackenzie valley where the need is greatest. The Northwest Territorial Government will be expected to finance a share of the costs proportionate to the attendance of other than native children.

The program includes the construction of hostels and schools at Macpherson, Fort Smith, Fort Simpson and Aklavik, in the Mackenzie valley. Work will begin in the Summer of 1955; by 1956 it is expected that both Fort Macpherson and Fort Smith will be erected. Further facilities will be provided at Fort Smith in 1958 and 1959, as well as at Fort Simpson. The entire program should be completed by 1961.

It is expected that the school facilities will be provided for at the new Aklavik in 1957 and 1958.

Vocational training.

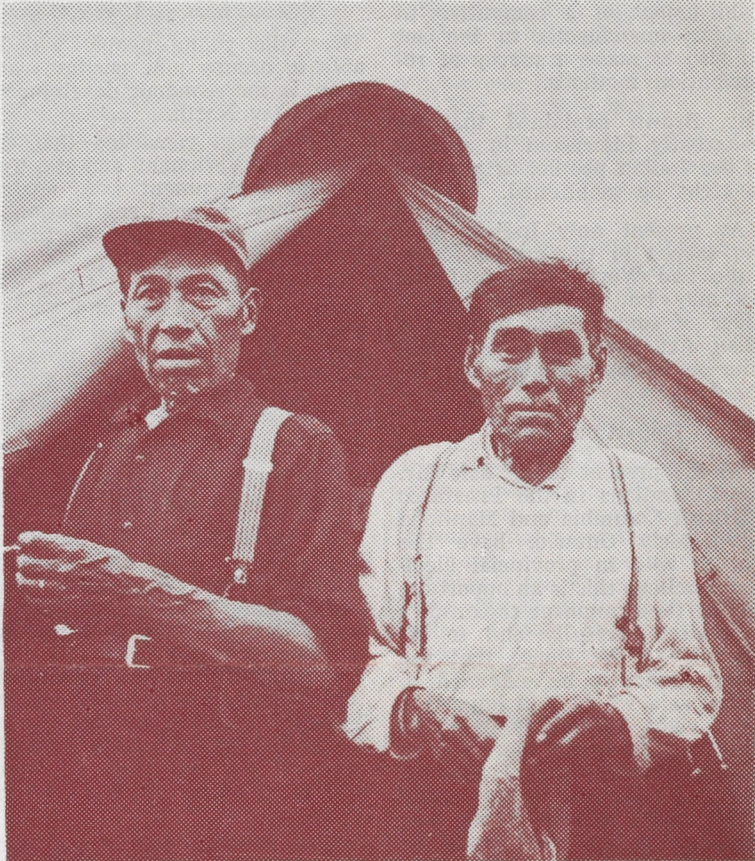
Mr. Lesage declared that vocational training schools will be established at Aklavik, Yellowknife and Frobisher Bay. These schools will give to all the pupils in the Territories, Indians, Eskimos and others, the training they will need in order to be employed in skilled or semi-skilled trades.

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VISITS N.W.T.

Fort Smith, N.W.T. — Very Rev. Father Jean Drouart, O.M.I., first assistant to the Oblate Fathers' Superior General, is now visiting the Vicariate Apostolic of Mackenzie. He arrived at Fort Smith March 1st, where he was welcomed by His Exc. Bishop J. M. Trocellier, O.M.I.

On March 2, Bishop Trocellier and Father Drouart, boarded the mission plane piloted by Father Leising, O.M.I., to visit Fond du Lac Mission; from there they went to Camsell Portage, Uranium City and Fort Chipewyan. On March 5th, the party began the visit of the northern missions of the Vicariate.



These two Chipewyan Indians from the Northwest Territories will benefit by the new educational program sponsored by the Department of Northern Affairs.

More Education Provided

Citizenship Minister Pickersgill says he is looking forward to the day when the present system of Indian reserves will disappear — with the agreement of Indians themselves.

The Government is working toward this goal, he said in its program of having more and more Indian children go to school outside their reserves with white youngsters.

Mr. Pickersgill said the Government's hope for the future is that eventually Indians will want to take their place "as common, ordinary Canadian citizens."

The present changes in the schooling of their children was aimed at speeding up this voluntary process. Indian rights would not be interfered with except by agreement.

Fear for Their Rights.

"Some Indians are afraid there is a conspiracy to take away their rights", Mr. Pickersgill said.

The committee was told that between 1950 and 1954, enrolment of Indian reserve children in outside schools had risen to 3,381 from 1,645, in reserve day schools to 17,084 from 13,986, and in residential schools to 11,090 from 9,316.

Indians Progress in Modern Fields

Calgary (Alta) — Most persons don't realize how far Indians have progressed in the last two decades, says Ralph D. Ragan.

When he first took over the job of Indian agent in 1938 "it was all teams and wagons".

"Now mechanization is the order of the day, and there's a tendency for the Indian children to be educated off the reserve rather than in the residential schools."

Indians are rapidly taking their place alongside white people, says Mr. Ragan.

"Indian nurses, draftsmen, telephone operators, secretaries and soldiers are among us in numbers. But somehow people seem not to notice them.

"They are going into the 4-H Clubs and into the army cadet groups. The public should be aware of these things."

Camp Fire Medal



Marking the 45th anniversary of the organization's founding, this newly designed Kateri Tekawitha medal was conferred upon 39 Camp Fire girls in St. John's Cathedral, Cleveland.

"ALL INDIANS SHOULD HAVE VOTE" - BROWN

Since the opening of the present session of Parliament, James E. Brown, QC, MP, Brantford, has had a motion on the order paper requesting the government to give consideration to amending the Canada Elections Act so as to extend the federal franchise to all Indians over 21 years of age who are ordinarily resident on a reservation.

Mr. Brown interjected his appeal after the Secretary of State, Hon. Roch Pinard, had moved for establishment of a committee to consider amendments to the act and also to make a survey of redistribution methods.

Mr. Brown explained that he was greatly interested in according the Indian people, as a whole the right he mentioned.

(At present only Indians who have served in the armed forces in the two World Wars and any who may be willing to sign a waiver of some rights under the Indian Act have a right to vote while ordinarily resident on a reservation.)

Opportune Time

"At the present time," said Mr. Brown, "Indians in the Provinces of British Columbia and Manitoba and latterly Ontario, have the right to vote in provincial elections. I believe this is an opportune time for the committee to consider the matter carefully and to recommend to the House that the federal franchise be extended to Indians as a whole... I hope that if the right to vote is extended to Indians as a whole, there will be no strings attached... I also believe that this right to vote ought to be granted without in any way changing the status of those Indians who, over the years, have been regarded as allies of the Crown."

Vast Program

(cont. from p. 1, col. 2)

Thus, the young people will be able to occupy new positions and share in the economic development in the far North.

Mr. Lesage remarked that the Federal Government and the Territorial Government were against any policy of racial segregation in the schools for the Northwest Territories.

A special program is being prepared for the Indian and Eskimo pupils in the Northwest Territories, whose studies will probably not go beyond the primary school. This program will attend to prepare the pupils to take up jobs which do not require specialized skill.

New developments

In his statement to the Commons Committee on Estimates, the Minister described studies now being undertaken of a railway from Northern Alberta to mineral deposits on Great Slave Lake, the construction of additional roads in the Northwest Territories and the Yukon, a short-wave radio station to serve the Territories and a proposal for reduction of water and air transport charges in the North.

Such developments as the radar chain will give new opportunities for employment for which education was needed.

Indian Schools

From April 1st, the Northern Affairs Department will take over Indian schools in the Territories from the Citizenship Department. The provisions of the Indian Act respecting denominational schools for the Indians will be fully maintained.

The program which is now being worked out will be revised and adapted to suit the special local needs and conditions; later similar developments will be implemented in other than the above mentioned localities.

School Curriculum

As a temporary expedient the curriculum of the province of Alberta has been used throughout the Mackenzie district with adaptation by the individual teachers. A new curriculum particularly suited to the needs and conditions of the Northwest Territories is now being prepared. It should go into effect within the next few years.

Vocational training

Following an extensive survey, a vocational training program has been established, including apprenticeship training, industrial arts and home economics courses, evening vocational classes and vocational training for re-habilitated persons.

1.—Prevocational training fitted in with the school curriculum and designed primarily to provide elementary instruction in manual training and domestic science. Most of the students receiving such instruction are in the first six grades. The courses offered in this category in the arctic areas include courses designed to assist the individual in his or her native way of life.

For boys this includes training in the use of hand tools, carpentry and motor mechanics, including the marine engine. Extensions of this course include construction

and manufactures of sleds, toboggans, snowshoes, dog harnesses, and building and repairing of boats.

For girls the courses include cooking, sewing, home nursing, sanitation, care of the home and family living. These courses, as yet, have only been tried out in a few schools, but as soon as the new curriculum has been developed, all schools with a preponderance of native children will initiate such courses.

2.—Vocational training for students in junior and senior high schools designed to provide instruction in such skills as carpentry, mechanics, home economics, typewriting, stenography and book-keeping. The space, special equipment and staff required for this type of training are such that for it to be offered economically and efficiently it must be taught at centrally located points. It is proposed, within the next few years, to establish two or three vocational training schools to offer such advanced courses of instruction.

3.—Apprenticeship training for selected persons who are presently employed. These courses provide on-the-job training with provision for instruction in related subject matter at advanced schools of instruction, most of which would be located outside the Northwest Territories.

The apprentices who are shown to possess special aptitudes are to be given training in such fields as forestry, diesel mechanics, electricity, building, master carpentry, and other fields of work in which they are presently employed.

4.—Bursaries to enable the attendance of specially apt students in advanced schools in the Provinces leading to their being qualified as radio mechanics, radio operators, stationary engineers, electricians, commercial workers and other fields in which there are employment opportunities in the North.

With the whole-hearted co-operation of all agencies interested in the development of the North, together with the increased educational facilities offered by the Federal Government, it will be possible to overcome the many difficulties which education faces in the North.

Guest Speaker

Mr. Andrew Paull, President of the North American Indian Brotherhood has been honored with an invitation to be the guest speaker during the annual meeting and dinner of the North American Indian Club in the City of Detroit, Mich. on May 21st next.

The honourable governor of Michigan has been invited and many dignitaries and celebrities will break bread with the many Chiefs and Indian delegates from different parts of the continent. The dinner sponsored by the Indian Club of Detroit is an annual affair, and to the North American Indians, it is comparable to the State Dinners of their white brethren.



SPRING IS HERE — This Indian encampment is typical in late Spring throughout Western Canada as Indian families move back to their farm lands or travel far to attend their traditional gatherings.

INDIAN ADMINISTRATION POLICIES DISCUSSED

The estimates committee discussed the Citizenship Department's policy of trying to make Canada's 153,000 Indians more self-reliant.

D. R. Michener (M.P. — Toronto St. Paul's) asked about the interest rate paid by the Government on some \$22,000,000 it holds in trust for Indians — six percent, on the first \$1,000,000 and five percent on the rest.

Took It From Them.

He said it is pretty exorbitant and amounts to a subvention of about \$300 a year for each Indian. Yet Indians paid nothing in taxes for defence or other Government expenses.

Mr. Pickersgill replied that "having taken the country from the Indians it would hardly be fair to charge them for the defence of it".

Ross Thatcher (CCF—Moose Jaw) questioned the policy of providing homes for destitute Indians and not requiring them to pay later if possible.

He wondered if some of the houses were for Indians "just too lazy to work".

Members of other parties asked whether his view represents CCF policy.

Amid some heckling, Colin Cameron (CCF — Nanaimo) said his party does not believe payments to Indians should have to be repaid. The white man had a responsibility to the Indian, having taken his country from him.

Driven From Traps By New Missile

Ottawa, — March 17 — The white man has driven the Indian from another trapping ground — this time with guided missiles.

The livelihood of 2,000 Indians in Northern Alberta and Saskatchewan has been affected by the RCAF's use of land around Cold Lake, Alta., for a weapons range.

This was reported to the House estimates committee by H. M. Jones, director of the Citizenship Department's Indian Affairs branch.

Citizenship Minister Pickersgill said the Indians had trapped extensively in the 4,600-square-mile area northeast of Edmonton.

With the air force now trying out guided missiles in the area, the department was faced with the problem of finding the Indians new trapping grounds.

The Indians, dependent on sale of furs for a living, obviously could not trap where bombs might be falling.

The department, which helps Indians find, develop and maintain traplines had to search for a new area in which they could set their traps. And new areas were few.

Mr. Pickersgill said he has talked over the problem of compensation with Defense Minister Campbell, but so far no solution has been found.

RAPID INCREASE IN SCHOOL POPULATION

Ottawa — Construction of new schools is far behind requirement for the non-Indian population of the country, since 500,000 more pupils have had to be accommodated since 1945; this 25% jump has caused a space problem for the schools.

Almost every province reports overcrowding despite an extensive post-war building program. There were 2,100,000 pupils attending school in 1945; by 1953 this number rose to 2,600,000; it is estimated that, in 1959, the number will be close to 3,300,000.

In comparison, the Indian population of Canada (being 1% of the total), enrolment in Indian schools was 16,438 in 1945; 24,057 in 1953; in 1954 28,174.

It is not expected that classroom space required will meet the needs of the pupil population much before 1960.

The Indian Affairs Branch intends to begin immediately a nation-wide survey in order to establish priorities in a construction program which will be adequate for the ever growing needs of the Indian population.

The present policy in providing for the education of Indians is to direct to non-Indian schools as many pupils as possible, and, in rural areas, to build either day or residential schools, according to the needs of the population.

Whereas the general trend is to fewer pupils in each classroom, Indian schools average over 30 pupils per teacher in many schools.

Big Problem in Language

Educators in northern Saskatchewan consider one of their biggest problems is overcoming the language barrier presented by children who speak Cree and Chipewyan.

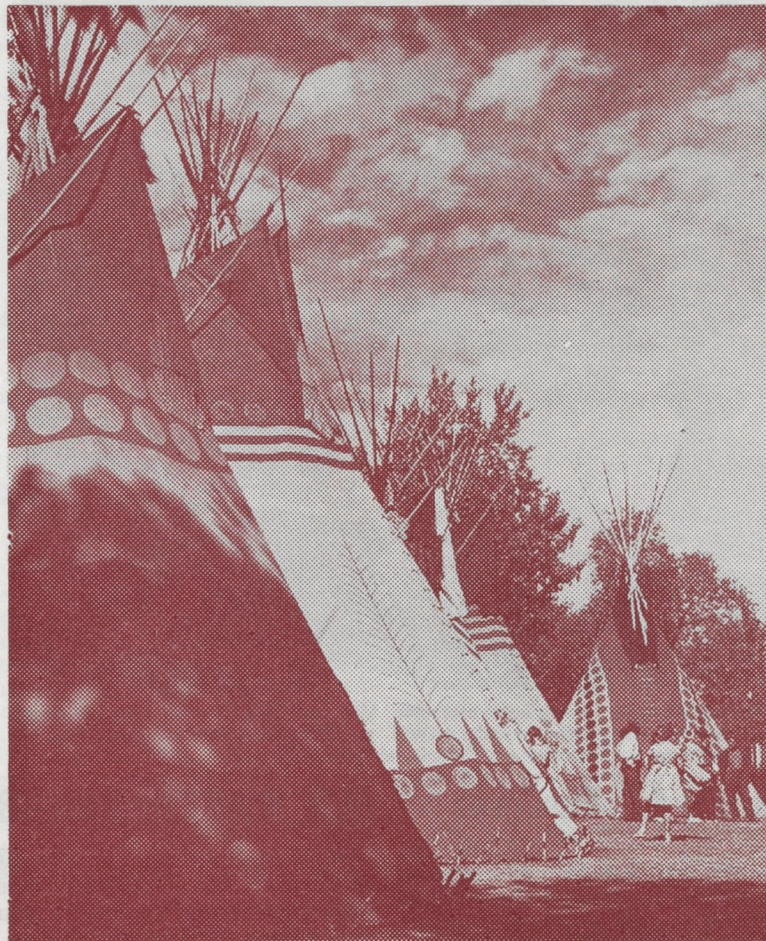
T. H. Waugh, administrator of the northern areas branch of the department of education, said that the problem was discussed at a joint teachers' institute held at Beauval.

Many Cree and Chipewyan-speaking children come to school without any knowledge of English whatever. It generally takes the children from two to three years to learn English properly.

B.C. Law Student

Alfred A. Scow, son of a Chief is now attending second year law courses at the University of British Columbia. When he graduates next year he will be the first native B.C. Indian lawyer. He intends to practice in the Northern part of the province.

Scow went into law because he felt the need of a legal Council for the Indians with and Indian's understanding of their problems. He feels the Indian is becoming more and more assimilated into Canadian society, but is not yet ready to assume the responsibility of Canadian citizenship.



These majestic tipis erected by the Indians of Southern Alberta during the Summer fairs and stampedes are a great attraction for the tourists.

Buys and Pilots Airplane To Ease Fishing Cost

Winnipeg, Man. — Elijah Bradburn has returned to his northern fishing haunts to embark on a project that his fellow Indians hope will mean more money in their pockets.

Bradburn recently took delivery of a second-hand airplane which he plans to use to cut the high cost of air transportation for his people.

The 36-year-old Cree from Norway House, Man., is the first treaty Indian to own a plane.

With the aircraft he hopes to decrease air transportation costs — 75 cents an air mile — which is a staggering burden to Indian fishermen and trappers.

In the fall of 1953 Elijah came to Winnipeg, banked his money with the Indian Affairs department and began his flying lessons.

He worked throughout the week and on weekends he flew until he had put in the regulation 30 hours for his licence.

But it wasn't until three weeks ago that he had raised the \$2,700 to buy the Stinson bush plane.

The Indian of the north is largely dependent on the airplane. Some families spend as much as \$800 annually on bush line transportation.

Chief Thunderbird Popular in Britain

London, England — Chief Thunderbird, head of the Saanich Indians of British Columbia (Baptist Paull) has been in Britain since November on a wrestling tour; he took part, at Bristol, in an international bout against Mike Marino of Italy, gaining a spectacular victory.

Paull is considering an offer to wrestle in France, Germany, Australia and Spain.

Paull is making himself a popular figure in Britain, since he visits children's hospitals in practically every town he fights.

FILMS ON NATIVES

Ottawa — Four popular films on the Indians of Canada have been prepared recently by the National Film Board. They are: "Mungo Martin Carves a Mask", "Totem Heritage", "Nature's Candles" and "Klee Wyck".



SOUVENIR OF THE NATIONAL INDIAN PILGRIMAGE — Shown here attending Mass at Our Lady of Lourdes' Grotto in Eastview, Ont., are a number of Indian pilgrims who came from the N.W.T. and Western Canada. All the pilgrims still remember this pilgrimage and are hoping to come back to Eastern Canada within a few years.

Firm Economic Basis Sought for Reserves

Calgary, Alta. — Plans to put the Indian's economy on a sounder basis, to check TB, improve vocational training, promote public school attendance, train social leaders, establish Homemakers' Clubs and integrate the various tribes into Canadian life, were made at a recent regional conference of Indian superintendents from Alberta, Mackenzie and Northern B.C.

The three day meeting was held in Calgary, under the chairmanship of R.F. Battle, regional supervisor for Alberta.

It was pointed out that the meeting that submarginal grain-farming was leading to progressing indebtedness of many Indians to tribal funds; the grain-delivery quota system further aggravated the situation.

A special meeting between Indian Affairs representatives and Indian Councillors is being planned in order to study means to relieve the situation. Efforts will be made to direct the grain-farmers to other occupations such as livestock raising.

It becomes apparent that the growing Indian population in the North can no longer support itself as in the past.

Expansion of the vocational training program for young Indians was planned along the lines of already existing courses.

A social leader course will be held in April; more Homemakers' Clubs will be established during the coming year.

Generally the Alberta Indians are eager to acquire knowledge and to participate more actively in community affairs; Indian Councillors show efficiency in self government, including budgeting expenditures for tribal funds. These funds in Alberta are approaching \$10,000,000.

Treaty Witness Dies

Calgary, March 7. — Pat Grasshopper, believed to be the last surviving Sarcee Indian to witness the signing of the treaty at Blackfoot Crossing in 1877, died at his home on the Sarcee Indian Reserve following a brief illness. He was 89.

Grasshopper was born on the Prairies somewhere near Blackfoot Crossing, near Cluny, Alta., in the summer of 1865. As a boy of 12 he sat astride his pony on the outer circle of the council ring when the Blackfoot, Bloods, Peigans and Sarcees signed the historic treaty in the summer of 1877.

A member of the "old school" of Indians, he refused to cut off his hair and to the day of his death was proud of the long braids he wore.

Grasshopper's classic Indian features, his braids and his aloof dignity made him a constant photographic subject at the Calgary Stampede.

INDIAN HISTORY

The history of the Chippewa Indians will be made available to Sarnia teachers and may be introduced into Social Studies classes. Nicholas Plain, who is former Chippewa chieftain sent along a summary of his tribe's history to the board of Education.

GET WATER, POWER

A \$20,000 scheme to provide Indians of the Cowichan band with water and electricity is near completion.

About 20 homes in the Comiak area will have water distributed from a nearby pumping station. Source of supply will be springs east of the Catholic mission.

Indians on the Somenos Reserve already have water in their homes being supplied from city mains.

Power Lines

B.C. Power Commission is erecting power lines so that homes on the Cowichan Reserve will soon have electricity.

The water and electrical scheme is being paid for out of Indian funds. Mr. Boyes said that the Indians "are very much in favour of the scheme to improve their living conditions."

New houses are also part of the improvement programme. A new home is paid for partly by the Indian, and the remaining amount is supplied from band funds, and a grant from the government.

Indian Labour

Construction of new houses is being done entirely by Indian labour, many of whom are competent carpenters.

The Indian agency, governed by Mr. Boyes, extends from Qualicum to Sooke. Since last April, 54 new houses have been built there.

In the agency there are eight major reserves. Half of the 22 bands already have water installed in their homes.

Engineering work was carried out by the Indian Affairs branch engineering service.

Couchiching Team Takes Top Honours

Couchiching Residential school, representing Fort Frances, made a clean sweep of the Indian school-boy hockey tournament and won the Northwestern Ontario championship for the third straight year here Wednesday and Thursday.

The Fort Frances team, coached by Rev. Fr. Vincent DeVarenes, was presented the Dr. Ferguson trophy after defeating St. Mary's of Kenora, 6-3 in the final game. The presentation was made by Norman Patterson superintendent of the Indian agency at Kenora on March 17.

Led by the four-goal performance of Donald Morrisseau and backed by Goalie Glen Jourdain, whose tournament record included two shutouts, the Couchichings won over four other teams representing St. Mary's and Cecilia Jeffrey schools, both of Kenora and contenders from residential schools at McIntosh and Sioux Lookout.

New Chief Elected

Prince Albert, Sask. — Mr. Geo. Mike was elected chief of Beady's band, March 21; Harvey Gardippi, Albert Sutherland, George Eyahpaise, Charles Bighead were elected Councillors.

Births

To Mr. and Mrs. Albert Sutherland, on Jan. 14, a boy; to Mr. and Mrs. Lawrence Eyahpaise, on Feb. 24, a girl; to Mr. and Mrs. Robert Peeteetuce, on March 12, a boy.

Wedding

Rose Marie Spence and Napoleon Okeymasim were united in marriage on Feb. 16.

P. A. San.

Mrs. Therese Seeseequasis, Mr. Eva Seeseequasis and Mrs. Ruth Eyahpaise are taking treatments in the Prince Albert Sanatorium. Our hope for them is a speedy but permanent recovery.

Attend Rural School

Eight Indian children from the reserve are attending a rural school 2½ miles away from the reserve.

Win Tournament

St. Paul, Alta. — The Blue Quills Hockey team competed in a tournament with Bonnyville, Cold Lake and Grand Center on February 20th. The Blue Quills team defeated Bonnyville 4 - 1 and Cold Lake 9 - 1. Much credit for these victories go to Coach Tommy Cardinal.

Previously the team had taken a trip to the Onion Lake school, on the Saskatchewan boundary; they defeated Onion Lake 5 - 1.

The Blue Quills team won 8 games out of 11, played between January 9 and February 26; their biggest victory was won on February 13, by a score of 17 - 1 over the St. Paul boys.

BOOK REVIEW

● **The Buffalo Hunters.**
Mari Sandoz (Hastings House, U.S.A., \$4.50).

● **Golden Book of Indian Crafts and Lore.**

W. Ben Hunt. (Simon & Schuster, \$1.50).

This book contains beautiful illustration in color on almost every page, together with instruction to the making of many Indian items.

● **Chief Joseph of the Nez Percés.**
By Shannon Garst, (Julian Messner Inc. \$2.75).

A thrilling story on how Chief Joseph led his people through hardships and starvation to the barren reservation chosen for them. For three months fought the United States Army and Canada, the only place of safety left was his goal. However, he finally surrendered only a short distance from our border.

● **Cochise — Great Apache Chief.**

By Enid Johnson (Julian Messner Inc. \$2.75).

A story of a great Chief who believed in the brotherhood of white and red men. He fought the U.S. soldiers for 12 years. These two last books are highly recommended reading material for Junior High School students.

● **Sepass Poems.**

Published by Eloise Street, of Vancouver B.C.

This 72 page mimeographed book is a cycle of songs given by Chief Khalserten Sepass of Chilliwack, B.C. o Eloise Street, and translated from the original Indian by Mrs. C. L. Street; the 15 songs composing the cycle present a deep insight in Indian psychology. They are true native Indian legends of the time when traditions and ancient legends were handed down in poetic versions.

Available from the Publishers of Indian Time, P.O. Box 241, Vancouver, B.C., at \$1.00.

Ancestors of Canadian Indians

A Canadian archeologist, Dr. Richard MacNeish, is trying to prove a widely held theory that the Indians of North America came from central Asia by way of Siberia and Alaska. Last year in the far north, Dr. MacNeish unearthed a few ancient flint and bone implements on a hilltop near where the Firth river flows into the Arctic ocean.

Other relics, estimated to be 6,000 years old, have been discovered farther north at Cape Denbigh, where Alaska juts toward Siberia. The trail of the early mig-

Lead Modern Life

A modern, democratic way of life has replaced the colorful, but sometimes violent, culture of the B.C. Indian.

Today the chief of an Indian tribe is elected in the same democratic manner as the mayor of a large city, according to Frank Anfield, superintendent of the Vancouver agency.

"The potlatch has been gradually replaced by athletic and social programs and the old Indian concept of arranged marriages has given way to more modern methods of courting," he stated.

Mr. Anfield noted the part played by Indians in B.C.'s industrial growth.

"There are more than 100 Indians working in the new Kitimat smelter," he said.

Given Honorable Mention in Contest

South Albertans receiving honorable mention in the annual healthposter contest sponsored by the Alberta Tuberculosis Association for Indian and Metis schools included the following: Theresa Low Horn of the Blood Indian residential school at Cardston; Mavis Good-Rider and Annie-May and Francis Provost of the Sacred Heart residential school at Brockton, and Anastasis Crop-Ear-Wolf and Clarence Black-Water of the Indian day school at Standoff.

INDIAN TRAILS

Overland trails of the Indians, were deep long before white men came to America, were remarkable for following the shortest and easiest way possible between various points. Most of the modern transportation lines east of the Mississippi are based on them.

rants so far has been traced by their tools through Siberia back to Lake Baikal in Outer Mongolia.

Dr. MacNeish this year will collect more implements at the Firth river site. If they prove to be the same age as those found in Alaska, Dr. MacNeish will be able to show that these wandering Siberians crossed the Rocky Mountains, descended to the continental plains and were the early ancestors of the present North American Indians.

MORE ATTENDING SECONDARY SCHOOLS

Twice as many Indians are attending school today as 10 years ago, recent figures show. The total for school attendance was given as 32,000. Total Indian population is 153,000. Of the children attending schools 1,600 are in secondary schools, vocational schools or colleges. Less than 15 years ago only 113 Indians were taking classes above the high school entrance level. More than 50 teachers employed in Indian education are themselves Indian.

Catholic Missions Among the Canadian Sioux

Lebret, Sask. — A recent report prepared by Rev. Fr. G. Gélinas, O.M.I., states that there are a little over 1,000 Sioux and Assiniboiné Indians in his mission field who are Catholics.

There are six mission chapels, one on each of the following reservations: Standing Buffalo (Fort Qu'Appelle, Sask.), Carry-the-Kettle Reserve (Assiniboines — Sintaluta, Sask.), Whitebear Reserve (Assiniboines and Crees — Carlyle, Sask.), Wood Mountain Reserve, (Wood Mountain, Sask.), Oak River Reserve (Griswold, Man.), and Oak Lake Reserve (Pipestone, Man.)

Two hundred and twenty four pupils attend the Qu'Appelle Residential school, or one of the day schools on the Standing Buffalo, St. Francis (Whitebear Reserve), Assiniboine and Oak Lake (Pipestone, Man.) reserves.

"The Catholic Church continues to be the strongest religious influence on almost every Sioux Indian reservation in Western Canada", according to Father Gélinas. The Sioux reservations are scattered between Brandon, Man., 225 miles East of Lebret, Sask. and Wood Mountain, Sask. 240 miles to the West.

It is noteworthy that while the Sioux and Assiniboiné population has increased by 50% in the past 75 years, the number of Catholics amongst them has more than trebled during the same time. This shows how well the missionaries maintained and confirmed their faithful in the Catholic religion and how they have succeeded in their apostleship. The Saskatchewan mission field, opened in 1880, now shows 800 Catholic Sioux and Assiniboines out of a population of 1,150; in Manitoba, the missions were founded by Rev. Fr. J. Hugonard, O.M.I., as late as 1911; mission chapels have been erected as late as 1935 on two of the four Sioux reservations in Manitoba; there are over 200 Catholic Sioux out of a total population of over 700 in that province.

Education

The Qu'Appelle Indian Residential school has been a great help in the religious training of the Sioux children. Each reservation is well represented at Qu'Appelle; meanwhile there are four day schools maintained by the Federal Government on the reserves, with a total enrollment of 124.

Devoted lay teachers contribute to the success of the day schools. The task of the day school teacher, writes Father Gélinas, is often difficult: "besides the teaching the 3 R's our lay teachers are especially concerned about the religious and moral training of the Indian children under their care. They are also anxious to instill in their pupils a desire for higher education. So far, very few of them have gone through High School. But the future is bright and it is hoped that the present generation will be noted for its successful endeavours".



The Bell-Cook wedding which took place at Griswold Man., April 11, 1954, was blessed by Fr. Gélinas, O.M.I.

New Classrooms At Cluny

Cluny, Alberta — On March 1, a new classroom block was opened officially at the Crowfoot Indian Residential School; it is located to the East of the main building and is similar in construction to the West block erected a few years ago.

Containing two classrooms, a teachers' residence and a recreation hall, it is a welcome addition to the Residential School.

Ten years ago only 100 pupils attended Crowfoot; this year they are 200, of which a 180 are in residence and 20 day scholars.

The High School Department lists 11 pupils in grade 9, 4 in grade 10 and 3 in grade 11.

The Residential School is located in the center of the Blackfoot reserve, which numbers 1,500 Indians of whom 900 are Roman Catholics. Rev. Father Adrien Charron, O.M.I. is principal of the school.

111,321 Catholic Indians in the U.S.A.

Washington, D.C. — The bureau of Catholic Indian Missions reports that there are at present 111,321 Catholic Indians in the U.S.A.

There are 410 churches served by 228 missionary priests; there are 58 mission schools, entirely supported through charitable donations, with a total enrollment of 8,063 pupils.

The Indian Catholic population is highest in Arizona, with 18,268 souls, New Mexico, with 16,086, South Dakota with 13,481 and Montana, 12,809.

Nos Saints Martyrs Canadiens (III)

COUP D'OEIL SUR DEUX MARTYRS
AU LENDEMAIN DE LEUR MORT

C'est le 16 mars 1649 qu'eut lieu l'attaque de la Huronie par les Iroquois. (Je suis certain qu'en lisant ces lignes les descendants des combattants des deux camps rendront avec nous grâce à Dieu du don de la Foi, fruit du sang des Martyrs uni au sang du Christ). Le village des Saint-Ignace, puis celui de Saint-Louis furent occupés dès le matin.

Faits captifs volontaires avec leurs ouailles à Saint-Louis, les PP. Jean de Brébeuf et Gabriel Lalemant furent ramenés à Saint-Ignace et torturés successivement : le P. de Brébeuf au début de l'après-midi jusque vers quatre heures; le P. Lalemant de six heures le soir jusque vers neuf heures le lendemain matin.

Puis les Iroquois préparèrent l'attaque du fort Sainte-Marie, résidence centrale des Robes noires. Ils en furent détournés par l'intervention évidente de saint Joseph, le patron de la nation huronne : le matin du 19, "une épouvante subite se jeta dans le camp ennemi, les uns se retirant avec désordre, les autres ne songeant qu'à la fuite."

Quand on fut sûr de leur départ, le lendemain, sept laïcs français, accompagnés d'un Père, partirent du fort Sainte-Marie pour Saint-Ignace, à six milles de là, en vue de retrouver les corps des deux missionnaires et de les rapporter à Sainte-Marie.

Deux de ces laïcs sont connus;

Le témoignage du Frère Regnault

"Nous trouvâmes les corps des deux Pères à Saint-Ignace, mais un peu écartés l'un de l'autre. On les rapporta à notre cabane de Sainte-Marie et on les exposa sur des écorces de bois, où je les considérai à loisir plus de deux heures de temps, pour voir si ce que les Indiens nous avaient dit de leur martyre et de leur mort était vrai.

"Je considérai premièrement le corps du Père de Brébeuf, qui faisait pitié à voir, aussi bien que celui du Père Lalemant. Le Père de Brébeuf avait les jambes, les cuisses et les bras tout décharnés jusqu'aux os.

"J'ai vu et touché quantité de grosses ampoules, qu'il avait en plusieurs endroits de son corps, provenant de l'eau bouillante qu'on lui avait versée en dérision du saint baptême.

"J'ai vu et touché la plaie d'une ceinture d'écorce, toute pleine de poix et de résine, qui grilla tout son corps.

"J'ai vu et touché les brûlures du collier de haches, qu'on lui mit sur les épaules et sur l'estomac.

"J'ai vu et touché ses deux lèvres, qu'on lui avait coupées à

l'un était un engagé, François Malherbe; l'autre était un 'donné' (c'est-à-dire un domestique à vie, sans gages), Christophe Regnault. Tous deux devinrent par la suite frères coadjuteurs dans la Compagnie de Jésus. Le Frère Malherbe mourut au Lac-Saint-Jean, le dix-neuf avril 1696, fermier, depuis près de quatorze ans, à la mission Saint-Charles de Métabetchouan. Le Frère Regnault, passé en France en l'an 1650, ne revint pas au Canada et mourut à Caen, le 5 février 1697.

Si le F. Malherbe se rappelait avec pitié d'avoir transporté sur son dos, de Saint-Ignace à Sainte-Marie, les corps brûlés et sanglants de Brébeuf et de Lalemant, le F. Regnault, lui, nous a laissé par écrit un "récit véritable" de leur martyre. La seule copie connue de ce document est exposée dans une montre des Archives publiques du Canada, à Ottawa. L'extrait que nous allons lire est donc d'un témoin oculaire et il a de quoi nous émouvoir.

Adrien POULIOT, S.J.

cause qu'il parlait toujours de Dieu, pendant qu'on le faisait souffrir.

"J'ai vu et touché tous les endroits de son corps, qui avait reçu plus de deux cents coups de bâton.

"J'ai vu et touché le dessus de sa tête écorchée.

"J'ai vu et touché l'ouverture que ces infidèles lui firent pour lui arracher le coeur.

"J'ai vu et touché toutes les plaies de son corps, comme les Indiens nous avaient dit et assuré.

"Nous ensevelîmes ces précieuses reliques le dimanche 21 mars, avec bien de la consolation. J'eus le bonheur de les porter en terre avec celles du Père Gabriel Lalemant."

Cercles de Ménagères
actifs dans le Québec

Québec — Selon le dernier Bulletin des Cercles de Ménagères de la Province de Québec, il y a 13 groupes actifs au cours de 1954, sous la direction de Mlle Berthe Fortin, travailleuse sociale.

Au début de l'année eut lieu l'élection des officiers des différents cercles:

Bermis: Mmes Raphael Bacon, Paul St. Onge et Bastien Hervieux.

Odanak: Mmes Auguste Sioui, Jules Robert et Albert O'Bomsawin.

Oka: Mmes Robert Cree, Ernest Cree et Paul Richard; Conseillères: Mmes Jos. Laforce, John Gaspe et Paul Jacob.

Pointe-Bleue: Mmes Chrysostome Launière, Georges Robertson et Gérard Courtois.

Sept-Iles: Mmes Sébastien McKenzie et Edgar Vollant et Mlle Hélène Vollant.

Village Huron: Mmes Armand Gros-Louis, Edgard Gros-Louis, Alexandre Gros-Louis et Paul-Henri Picard.

Les noms des officiers des autres clubs sont publiés dans la section anglaise de notre revue.

Maniwaki, qui fut si durement éprouvée par l'incendie de la salle à la fin de décembre 1954, rapporte que ses recettes étaient de \$984.30 pour 1954 et les dépenses de \$935.75.

Oblats éducateurs
des indigènes

Richelieu, P.Q. — "L'Apostolat", publication des Oblats de Marie-Immaculée, a consacré son numéro de mars aux "deux visages des missions indiennes et esquimaudes" du Canada. Abondamment illustrée de cartes géographiques et de photos, riche de données historiques et statistiques, cette revue fait connaître l'oeuvre réalisée depuis un siècle dans le Grand Nord.

Quarante-deux pensionnats Indiens sont confiés aux Oblats du Canada; il y a en plus 110 externats dans les territoires de missions qui leurs sont confiés et 21 écoles de missions. 201 Oblats (Pères et Frères) et 500 religieuses de diverses Congrégations sont en service dans ces institutions fréquentées par 11,700 élèves.

En tout, 551 missionnaires Oblats se dévouent à l'évangélisation des indigènes dans les huit Vicariats Apostoliques confiés aux Oblats, ainsi que dans six provinces civiles.

Les Pères Jésuites ont aussi un vaste champ d'apostolat, étant chargés des Iroquois de Caughnawaga, de St-Régis, et des Algonquins du vaste diocèse de Sault Ste Marie et d'une partie de celui de Fort William. Les Maristes ont de florissantes missions dans le diocèse de Victoria, C.B.; les Franciscains, les Capucins, les Sulpiciens et un bon nombre de prêtres séculiers voient aux besoins religieux des autres Indiens catholiques de l'est du Canada.

La citoyenneté
et les Indiens

Ottawa, — M. Pickersgill, ministre de la Citoyenneté, espère que les Indiens en viennent un jour à demander que l'on ne considère plus comme territoires gouvernementaux les réserves qu'ils occupent actuellement.

"On ne peut presser la marche des choses, a dit le ministre au Comité des crédits de la Chambre des Communes. On ne peut prendre une mesure que lorsque tout le monde est prêt à l'accepter".

M. Pickersgill a déclaré que le gouvernement espérait fortement que les Indiens désirent un jour se mettre au rang des citoyens canadiens ordinaires.

Il existe cependant des traités et des droits particuliers qui remontent à deux siècles ou plus et qui vont à l'encontre de tels changements. On vise donc actuellement à accélérer l'accès des Indiens à la citoyenneté normale sans interférer avec leurs droits sauf par entente.

"Quelques Indiens, a dit le ministre, craignent qu'une conspiration ne les prive de leurs droits".

Selon le ministre, l'éducation est encore le meilleur moyen d'habituer les Indiens à considérer la citoyenneté habituelle comme un état normal.

Route de Péage à
Odanak

Pierreville, P.Q. — Le Chef Gustave Panadis a l'intention de transformer en voie de péage la route qui traverse la réserve, reliant Pierreville à Notre-Dame de Pierreville.

Il a révélé qu'environ 8,000 automobiles passent chaque mois sur cette route; cependant sur les 515 Indiens de la réserve, 2 seulement possèdent des automobiles: Albert Obomsawin et John Watso.

Le but de ce projet est de recueillir les fonds nécessaires pour paver cette route longue d'un mille et demie. Ottawa a voté \$20,000 pour l'amélioration de cette route.

Sénateur Indien
proposé

OTTAWA — A l'occasion du débat sur les estimés supplémentaires du Département de la Citoyenneté, le 25 mars, le député John Diefenbaker, P.C., de Prince-Albert, Sask., a suggéré la nomination d'un Indien au Sénat.

Selon Diefenbaker, cette nomination donnerait aux Indiens un porte-parole à la Chambre Haute.

His Excellency Bishop Dumouchel

The appointment of His Exc. Bishop Paul Dumouchel, O.M.I., to the Vicariate Apostolic of Keewatin, has been received with pride and joy in the Catholic Mission field.

Indeed, among the faithful who will benefit through the zeal of the newly appointed Vicar Apostolic, the Indians will take the first place in the expression of their happiness, since, even before he was ordained to the priesthood, Father Dumouchel had begun to study the Saulteux language, so as to be able to preach the Gospel with more efficiency.

Having received a thorough grounding in the knowledge of the Saulteux language, with the Rev. Father A. Brochet, O.M.I., Father Dumouchel was appointed missionary to the lake of the Woods (Ontario) district, with residence in Kenora. He then had 16 outposts to visit regularly. Later, he was appointed to the Indian missions of Southern Manitoba: Indian Springs, Hole River, Bessett, Manigotagan, Roseau River and Fisher River.

In 1948 and 1949, he was lecturer at Ottawa University's Institute of Missions. He also wrote a grammar in the Saulteux language. Since 1951, he was Principal of the Pine Creek (Camperville, Man.) Indian Residential School, as well as parish priest not only for the Indians, but also the Metis. His education work was remarkable. To him also was confided the care of teaching the Saulteux language to young missionaries.

Although his missionary career did not favor appointments to the larger and more important parishes he nevertheless found time to preach parochial missions, and also retreats to religious and priests.

Bishop Dumouchel succeeds to Their Excellencies Bishops Ovide Charlebois, and Martin Lajeunesse, O.M.I., in an Episcopal See which comprises most of northern areas of Manitoba and Saskatchewan, with part of northwestern Ontario. In the Vicariate Apostolic of Keewatin, we find one of the most complex situations in Canada, as far as Church work is concerned. There are flourishing parishes, mining towns, and isolated Indian missions.

In one segment of the Vicariate, the Indians are Catholics for more than a century; in another region they are still close to paganism. One day the missionary travels by canoe, the next day, by plane.

In school administration, there are three different governments concerned: Federal, for the Indians; provincial in Manitoba and Saskatchewan, for the non-Indians.

The attitude of three political parties: liberal, conservative and C.C.F. is to be taken into account. And all this activity takes place in a country which is in full development.

The newly appointed Vicar Apostolic of Keewatin will be consecrated in St. Boniface Cathedral, where he was baptized, in

the Mother Church of Western Canada, on May 24.

The past accomplishments of Bishop Dumouchel justify the hope that he will find, in his great kindness and zeal, the strength to face difficult problems and to take advantage of all the circumstances which will help the spreading of the Gospel in the Canadian North.

Quebec Homemakers' Clubs Active

Quebec — There are 13 active Homemakers' Clubs in the province of Quebec which have been active during 1954, according to the latest bulletin issued by social worker, Miss Berthe Fortin.

Recently Club Officers elections for 1955 have been held throughout the province.

Caughnawaga: Mrs. Joe K. Delisle, Mrs. Margaret Charlie and Mrs. Louise Frank Jacobs.

Hunters' Point: Mrs. Peter Hunter, Mrs. Paddy Reynolds and Mrs. Dave St. Denis, Jr.

Maniwaki: Ottawa Road — Mrs. Michael Scott, Mrs. Nona Manatch and Mrs. William Commanda.

Congo Congway: Mrs. Xavier Commanda and Mrs. Amable O' Djick.

Notre-Dame du Nord: Miss Shirley McBride, Miss Molly Polson and Mrs. George Polson.

Restigouche: Mrs. Peter Isaac, Mrs. Michael Clement and Mrs. Eddie Martin.

Weneway: Mrs. Andrew Rodgers, Mrs. Fred King and Mrs. Wilbert Polson.

On the French page of the I. M.R. the names of the officers of the French speaking clubs are listed.

Early in June a course for leaders will be held in Quebec city. The main topic will be "training responsible leaders".

Denies Elderly People Refused Aid

An official of the Indian Affairs Branch has branded as an untruth the statement made last week at an Indian meeting that elderly persons on Elphinstone reserve were not receiving old age pensions.

The original statement was made by Chief Albert Blackbird at the convention of the Manitoba Indian Brotherhood held in Winnipeg recently.

The chief had also claimed elderly persons were not getting medical and hospital care.

According to Dr. W. J. Wood, Indian Health Services branch, all on reserves were entitled to free hospitalization but some might not be able to get attention just when they wanted it.

Father Renaud's Letter

St. Philips, Sask.,
March 14, 1955.

Dear boys and girls,

Where do I start now? Since my last letter, I have visited so many schools and met so many of you that it is hard to know where to begin. It would be nice to tell something about each school and to address a few words to all the boys and girls with whom I have had the pleasure to become acquainted. But it would take the eight pages of this paper, and then some. So please forgive me if I am brief.

First a sincere word of thanks to the staff and pupils at each school visited, for making my stay so interesting and so pleasant. Particularly to the boys and girls in Grade 6 and up who smilingly accepted to try the tests I had brought along. You have no idea how much I have enjoyed working with you.

The schools visited have much in common, of course; yet each one struck me as being different. Each one has something special, which may be found in the others but not to the same amount. Variety is the spice of life. There is plenty of life in all the schools, so it is no wonder that each one has its own flavor.

Fort Frances, for instance, is simply hockey-mad. I was surprised at the ease with which the pupils at Whitefish Bay answer questions. The senior girls at Kenora organized a basket-social which spoke well of their future as hostesses. The Boy Scouts at McIntosh are simply tops. The tempo and quality of social activities and study at Fort Alexander can compare with the best prep schools in the country. The girls at Sandy Bay sing like warblers and the boys are as studious as Benedictines. The boys and girls at Camperville must be too excited to read this letter. Imagine! Their beloved principal has been appointed Bishop of the Keewatin!

The pupils at Guy School in Le Pas deserve most credit for carrying on regular school work and life in make-shift accommodations. Let us hope the Government will not wait any longer in giving them a new building. The pupils at Cross Lake and Norway House were reading this column when I met them. Unbelievable! They are so eager to read that they will read anything, including Eaton's catalogue.

Four more schools to visit, all in Saskatchewan, and I will return to Ottawa where is located if not the biggest school in Canada, at least the most important you know, the one on Parliament Hill. Do you think we should give tests to the grown-ups who attend that institution?

Bye now and God bless you!

André Renaud, O.M.I.

THE INDIAN MISSIONARY RECORD

A NATIONAL PUBLICATION
FOR THE INDIANS OF CANADA

Founded in 1938

Managing Editor:

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General Secretary,

Indian and Eskimo Welfare Commission,
University, Ottawa.

Published ten times a year by
The Missionary Oblates of Mary
Immaculate.

Subscription: \$1.00 a year

P.O. Box 94
Ottawa, Canada

Printed by Le Droit, Ottawa.
Authorized as second class matter, Post
Office Department, Ottawa, Canada.

Welfare Benefits

Ontario Indians will receive the same welfare benefits as anyone else in the province under a bill given first reading in the legislature.

Hon. W. A. Goodfellow, minister of welfare, said the bill put into effect the resolutions of a select committee of the legislature on Indian affairs which reported last year.

Indians will receive blind persons' allowances, disabled persons' allowances, mothers' allowances and old age pensions. The government will also compensate children's aid societies, homes for the aged and rehabilitation services.

One of the chief provisions in the legislation is the establishment of an advisory committee of five Indians from various parts of the province to assist in the administration of the act and to make recommendations "that may encourage Indians in the development of their independence and promote their integration with the rest of the community."

Ask for Apology

Hope (B.C.) — Nine chiefs, representing bands throughout southern British Columbia, decided to demand an apology from a member of the legislature on behalf of their people.

The apology will be asked of I. F. Corbett (SC—Yale) who said in the Legislature that Indians in his district were "committing suicide" by falling in drunken stupors onto railroad tracks in his constituency.

Robert Clifton, president of the Native Brotherhood of B.C., representing 31,000 Indians, told the chiefs he had conducted a secret investigation of conditions and found Mr. Corbett's charges unfounded.

Catholic Church Sweeps Barren Lands

THE first mission founded by Catholic Missionaries of Canada among the Eskimos, was, strange to say, St. Michael's Mission, opened in 1872, in Alaska, far to the West, near the Bering Sea.

Several Missionaries had been acquainted with Canadian Eskimos living beyond the Arctic Circle, in the Mackenzie District as well as those living on the shores of Ungava Bay, Quebec. To Fathers Clut and Lecorre belongs the honor of the founding of the first Catholic mission among the Eskimos of North America: St. Michael's Mission, in Alaska, which was later transferred to the Jesuit Fathers.

Of the eight Vicariates Apostolic which are established in the northland, the Hudson's Bay Vicariate is almost entirely devoted to the spiritual needs of the central Eskimos; in the Mackenzie Vicariate there are seven Eskimo missions, and the more recent, the Labrador Vicariate took over two missions from Hudson's Bay Vicariate in 1945.

The total Eskimo population of Canada, including the coast of Labrador, is estimated at 9,400. 15% of them are members of the Roman Catholic Church.

The northernmost mission in the Western hemisphere is located at Pond Inlet, on the 73rd degree of latitude; it was founded in 1929, by a Canadian missionary, Father P. Girard, O.M.I.

HUDSON'S BAY VICARIATE

His Exc. Bishop M. Lacroix, O.M.I., is Vicar Apostolic of Hudson's Bay, with residence at Churchill, Manitoba. He succeeded the founder of the Vicariate, Bishop A. Turquetil, O.M.I., in 1943.

There are approximately 4,500 Eskimos in this Vicariate, of whom 1,110 are Catholics; there are also 400 Roman Catholics who reside at Churchill and at Fort Churchill air base.

Twenty eight Oblate Fathers, 6 lay brothers, and 8 Grey nuns of Montreal staff the 12 missions of this Vicariate; the most important one, besides Churchill, is Chesterfield Inlet, where a hospital, an industrial home and a residential school for Eskimos are located.

CONVENTION

The 1955 Convention of the North American Indian Brotherhood will be held in the Indian Council Hall of the Sarnia Reserve, (across from Port Huron, Mich.), commencing at 1.30 p.m. on June 1st next.

Chief Telford Adams, his Council and people will be the hosts to the many delegates in attendance, while high level government officials have been invited to address the Convention. Native Indians from coast to coast are invited to be represented at this important meeting.

Our united action, since we were organized to give leadership to the Indians, has resulted in improved housing conditions, in attainment of better education, better medical services, improved economy on the reserves. We must continue to work together, and think together for the maintenance of our Treaty and aboriginal rights, given to us by God.

You are cordially invited to assist in the success of the Convention in every way.

Andrew Paull, President,
North American Indian
Brotherhood.

The Vicariate includes all the land situated in the district of Keewatin, which includes Baffin land, and a small area in Northern Manitoba, West and South of Churchill.

12 missions

BAKER LAKE: (1927) — St. Paul — 2 Missionaries, — 50 Catholics — part time mission school: 20 pupils.

CAPE DORSET: (Baffin Land) (1939) — St. Patrick — 1 Missionary.

CHESTERFIELD INLET: (1912) — Our Lady of Delivrande — 3 Missionaries — 2 Brothers — 8 Grey Nuns. 270 Catholics — Federal Day School: 70 pupils — Residential School: 25 pupils — St. Theresa Hospital and Industrial home: 30 beds.

SOUTHAMPTON ISLAND: (Coral Harbour) (1926) — St. Joseph — 1 Missionary — 101 Catholics — Federal Day School: 22 pupils.

ESKIMO POINT: (1924) — St. Theresa of the Child Jesus — 2 Fathers — 145 Catholics — Part time mission school: 15 pupils.

GARRY LAKE: (1949) — Our Lady of the Rosary — 1 Missionary — 86 Catholics — Part time mission school.

GJOA HAVEN: (King William Island) (1951) — Immaculate Heart of Mary — 1 Missionary — 43 Catholics — Part time mission school. Outpost: SPENCE BAY (part time residence).

IGLOOLIK: (1933) — St. Stephen — 2 Fathers — 142 Catholics — Part time mission school: 40 pupils.

PELLY BAY: (1937) — St. Peter — 2 Missionaries — 230 Catholics — Part time mission school.

POND INLET: (Baffin Land) (1929) — Sacred Heart — 2 Missionaries — 20 Catholics — Part time mission school — Outpost: ARCTIC BAY (part time residence).



NEW STAMP — This new ten cents stamp showing an Eskimo in his kayak, issued last February 21, is a tribute to the people of Canada's last frontier.

REPULSE BAY: (1932) — Our Lady of the Snows — 2 Missionaries — 141 Catholics — Part time mission school.

THOM BAY: (1948) — Our Lady of Perpetual Help — 1 Missionary — 10 Catholics — Part time mission school.

MACKENZIE VICARIATE

The Eskimo population in the Mackenzie Vicariate is estimated at near 2,000 of which 225 are Catholics.

His Exc. Bishop J. M. Trocellier, O.M.I., succeeded the founder of the Vicariate, Bishop G. Breynat, O.M.I., in 1943. His residence is at Fort Smith, N.W.T.

The Vicariate includes the district of Mackenzie, the islands to the North and parts of Northern Alberta and Saskatchewan. Besides the Eskimo population, there are over 4,000 Catholic Indians, 3,000 Metis and 1,500 non-Indian Catholics.

The Eskimo missions are located at Aklavik and on the Arctic coast of the Mackenzie district, also on Victoria Island.

7 missions

AKLAVIK: (1925) — Immaculate Conception — 2 Missionaries — 2 Brothers — 14 Grey Nuns (Montreal) — Residential school (1925): 150 pupils (50% Eskimo) — Hospital: 40 beds.

BATHURST INLET: (Burnside Harbour) (1935) — Our Lady of Sion — 1 Missionary — 20 Catholics — Part time mission school.

CAMBRIDGE BAY: (1954) — Our Lady of the Snows — 1 Missionary.

COPPERMINE: (1929) — Our Lady of Lights — 2 Missionaries — 23 Catholics.

HOLMAN ISLAND: (1939) — Christ-King — 2 Missionaries — 25 Catholics — Part time mission school — Outpost: MINTO INLET (Part time day school).

PAULATUK: (1936) — Our Lady of Lourdes — 2 Missionaries — 70 Catholics.

TUKTUYAKTUK: (1940) — Our Lady of Grace — 2 Missionaries — 53 Catholics — Outpost: STANTON (1937) Our Lady of Angels: 40 Catholics.

VICARIATE OF LABRADOR

Founded in 1946 by His Exc. Bishop L. Scheffer, O.M.I.; residence: Lourdes-de-Blanc-Sablon, Saguenay Co., P.Q.

The Eskimo population in this Vicariate is estimated at over 3,000 of whom 40 are Catholics. The missions are located on the North coast of the Province of Quebec. Headquarters of the Eskimo missions are at Fort Chimo, Ungava Bay, P.Q.

6 missions

FORT CHIMO: (1952) — Our Lady of Fatima — 2 Missionaries.

IVUYIVIK: (1938) — Our Lady of the Cape — 1 Missionary — Part time mission day school: 40 pupils.

KOARTAK: (1947) — Our Lady of the Sacred Heart — 2 Missionaries — 15 Catholics — Part time mission school: 35 pupils.

RICHMOND GULF: (1946) — Sacred Heart — (temporarily closed).

SUGLUK: (1947) — Our Lady of Grace — 2 Missionaries — Part time mission school: 40 pupils.

WAKEHAM BAY: (1936) — Ste. Anne — 2 Missionaries — 14 Catholics — Part time mission school: 15 pupils — Outpost: ITIVIANI — St. Joseph.

All the missions of the Labrador Vicariate are linked through a radio station network: CJV-56.

(This is the first article on the Catholic missions of Canada; in the May issue of the I.M.R. you will read about the Indian missions in Eastern Canada.)